

REVIVAL OF RELIGION.

Extract from Dr. Cogswell's History of Revivals of Religion in the "Harbinger of the Millennium."

Revivals of religion to a greater or less extent have at times prevailed ever since the church has existed. Many and signal instances of them are recorded in the Old and New Testaments. God at times remarkably displayed his power and grace in building up Zion. This was the case in the days of David and Solomon, Asa and Hezekiah, Josiah and Ezra. In the time of John, the harbinger of Christ, the Spirit was poured out in copious effusions. On the day of Pentecost, by the preaching of the Apostles, attended by the special influences of the Holy Ghost, three thousand were added to the church. Multitudes were converted in Samaria. There were various seasons of refreshing from the presence of the Lord in the first centuries of the Christian church. The Gospel had free course and was glorified. This also was the case in succeeding ages. In the sixteenth century, there were unusual effusions of the Spirit, which attended the labors of the Reformers in Britain, Germany, Switzerland, Denmark, and Holland. A revival took place in France, about 1550, in the time of those distinguished divines Farrel and Viret. There was an extraordinary revival of religion, in 1625, in Scotland. Such was the revival, in 1628, in Ireland. In the time of the plague in London, in 1665, multitudes were brought to renounce their enmity to the cross and bow to the sceptre of Jesus. In 1732, and 1733, God was pleased to pour out his Spirit on the people of Salzburg in Germany. More than twenty thousand were converted from Popish darkness to the pure gospel of Christ, and very many hopefully became the subjects of the grace of God. About this time there were extensive revivals in England, Wales, Scotland, and the British Provinces in North America. There was a most powerful revival of religion in the United States, more especially in New England, in the days of Whitfield, the Tenants, Edwards, Brainerd, Wheelock and Bellamy. During this period, twenty-five thousand persons were probably added to the churches. This revival of religion is attested as being a glorious work of the Spirit of God, by one hundred and eleven ministers of the gospel, most of whom were assembled in Boston, in 1743. About the commencement of the nineteenth century, revivals of religion prevailed in the Carolinas, Georgia, Kentucky, Ohio, Tennessee, Pennsylvania, New York, New Jersey, and New England, especially Connecticut. More than one hundred towns in that State were visited with the effusions of the Holy Ghost. For the last twenty years, there has been a series of revivals throughout the land. During the years 1831 and 1832, probably as many as one hundred thousand souls were converted to Christ. Between three hundred and fifty, and four hundred young men, in our public institutions of learning were hopefully brought to rejoice in the Saviour of sinners. This is the Lord's doing, and it is marvellous in our eyes. It is not by might nor by power, but by my Spirit, saith the Lord of hosts. The glorious victories of our King should call forth the devout aspirations of our souls. These should be declared abroad as memorials of divine grace. The trumpet of praise should sound when the King of Zion comes in triumph having salvation. It is grace—grace. To God be all the glory.

See "Fleming's Fulfilling of the Scriptures;" "Gillies' Historical Collections;" "Calamy's Life of Baxter;" "Prince's Christian History;" "Dwight's Life of Brainerd;" and "President Edwards's Narrative of Revivals."

From the Albany Argus.

TEMPERANCE CAUSE IN IRELAND.

Boston Centre, March 21, 1840.

Messrs. Editors.—All your readers are doubtless informed of the astonishing reformation now in progress, among all classes, in Ireland, chiefly effected, under Providence, by the labors of Father Matthew and the Catholic Clergy.

The Dublin Weekly Register of February 1st states, "that the number already enrolled on the Total Abstinence pledge amounts to 600,000." Later statements give the number as one million, and not an instance yet known of backsliding.

The Limerick Chronicle says, "that the deposit in the Savings Bank have nearly quadrupled in three months." In Cork not a drunk-en person was seen in a fortnight.

The Liverpool Mercury states: That already, "the distillers in Ireland, in consequence of the overstock of whiskey, (caused by the temperate habits of the Irish people,) are now seeking a mart in the West Indian and Portuguese markets."

At the Waterford quarter sessions, the chief magistrate congratulated the grand jury upon the absence of crime in the city, since the visit of the Rev. Father Matthew.

At Cartleman, 15,000 persons took the pledge in two days. Wherever the subject is presented, the people are ready to receive it, and it is confidently anticipated that the whole population of Ireland will speedily be brought under the healthful influence of the principles of *entire abstinence from all that can intoxicate*.

It is supposed that a great proportion of those who have listened to the powerful arguments of Father Matthew and his associates, though they may not have signed the pledge, practise upon its principles. The Irish and English papers which have reached me by the recent arrivals, are filled with the history of this wonderful moral reformation, and with speculations as to the influence it is to have on the future prospects of Ireland. Unless England adopts and follows out the same principle, Ireland in my opinion will become the most powerful of the two countries.

The London Times sees rebellion in the present temperance reform in Ireland. We announce it (says the editor) "as the first movement of direct rebellion." The Irish press, admitting the charge says, "Yes, there is to be a rebellion in Ireland; but it has already commenced; but it is a rebellion of truth and righteousness, which have long been groaning under the tyranny of custom. It is a revolt against the dominion of the animal appetites of the people; it is treason against the sovereignty of a degrading vice. The people are resolved to cast off the foul usurper, and enthroned moral rectitude in its stead. May they never ground their arms until success has crowned their efforts." Yours respectfully,

EDWARD C. DELEAN.

WASHINGTON CITY.—A correspondent of the New Haven Record writes from Washington as follows:

"In respect to religion and social morals, this city has long been in a condition most painful to the American Christian. Pennsylvania Avenue is crowded with grog shops, lottery offices and gambling houses. There are large numbers of free negroes in the city, and they constitute a portion of the population of which the citizens make abundant complaint. As many as a thousand of them, in the opinion of the mayor, obtain a living by petty thefts. The city is in debt to the amount of \$850,000, and while they raise \$50,000 by direct taxation, they receive about \$30,000 from licenses. The city receives for license to sell all kinds and quantities of spirituous liquors \$60,—for keeping a billiard table \$100,—for vent lottery tickets \$300, while these causes unquestionably produce a large amount of crime and wretchedness. Washington enjoys the ministry of many faithful servants of God, and contains many intelligent praying Christians."

The same writer adds the following pleasing intelligence.

"There are between fifty and sixty profes-

sors of religion in the House; twenty or thirty of whom are wont to meet on Saturday evening for prayer."

BOSTON RECORDER.

FRIDAY, APRIL 3, 1840.

ADVANCE OF THE RUSSIANS INTO CENTRAL ASIA.

The Russian empire according to the statement of historian in 1829, extends over three hundred and sixty-eight thousand square miles; a hundred thousand miles in Europe; more than two hundred and forty-three thousand in Asia, and the remainder in America. This empire comprehends one half of Europe and one third of Asia; it forms a ninth part of the habitable globe. Its European division peopled by fifty-eight millions of inhabitants; its Asiatic by two millions; (since much increased;) its American by fifty thousand. The total number, (sixty millions of souls,) does not give more than about one hundred and sixty-one persons to a square mile. The Russian territory is supposed to be capable of supporting one hundred and fifty millions of human beings. The empire is contiguous to China, Persia, Turkey, Germany and the Baltic Sea. Another writer estimates the population to have been in 1829, at the time of the accession of Peter I. 15,000,000; in 1762, at the accession of Catherine II., 25,000,000; in 1796, at the death of Catherine, 36,000,000; and in 1825, at the death of Alexander, 58,000,000. The total acquisitions of Russia, during 64 years, have equalled her whole European empire before that time. The Russian boundary has advanced in that period, 1000 miles towards Teheran the capital of Persia.

In 1785, Russia took possession of Little Tartary, thus obtaining the key to the Ottoman empire. The foreign relations of Russia with China have remained unaltered, since the treaty of eternal amity concluded between the two countries in 1727. According to the peace of Ghistan ratified Sept. 15, 1814, Russia received from Persia, besides the territory along the Caspian, and the exclusive navigation of that sea with ships of war, the right of trade in Persia, in consideration of paying a duty of five per cent., and engaged to support that prince, whom the reigning sovereign should designate as his successor, and not suffer any interference of a foreign power in the internal affairs of Persia. About the year 1823, the Persian monarch appointed his son, Abbas Meerza, as his successor.

MISSOURI.

Rev. A. Wright has gathered and organized a church in Mexico, consisting of five families. They were before as sheep having no shepherd. In another neighborhood 16 miles west of Paris, are six Presbyterian families, among whom a church will soon be organized under favorable auspices, though prospects heretofore have been dark and gloomy.

WISCONSIN.

Messrs. Hale and Kent organized a church of 12 members a few months since at Platteville, which enjoys many facilities for becoming a flourishing inland town, 16 or 18 miles from the Mississippi. A mile square contains 400 souls. The Methodists have a convenient meeting-house, with basement rooms, in which an academy with 130 pupils is taught by a graduate of Jacksonville College, who is also an elder of the infant presbyterian church.

ILLINOIS.

Mr. Lippincott have put up a neat little meeting-house. A Sabbath school is commenced and well attended—also a Bible class, and regular prayer meetings.

Sabbath congregations are increasing, and the utmost harmony is maintained between the Presbyterians and Baptists.

Columbus. Rev. W. Nichols states that in his church there is unusual solemnity, and increased attention on meetings. Some sinners are awakened.

The Circassians have caused the Russians more trouble than all the other enemies whom they have encountered in combat in Asia. At various times, since 1813, the Russians have been attempting to subdue these fierce tribes. Great numbers of the invading armies have perished or been cut in pieces among the mountains and ravines of this Switzerland of Asia. The latest accounts continue to represent the Russians as unsuccessful. The efforts of the Circassians it seems, are directed by some English and French adventurers.

The Russians have been less successful in their efforts to subdue the wild mountaineers of the Caucasus.

Their country, Circassia, extends on the north of the Caucasus, from the Black sea to the Caspian. It is divided into eight districts, contains 31,785 square miles, and a population of more than half a million. The inhabitants are strong, courageous, and extremely expert in the use of the sabre.

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The Russians have been for some time, in possession of the northern and western shores of the Caspian.

On the eastern shore of that sea is the Persian province of Astrabad, or Astarabad, the ancient Hyrcania.

It extends to the East, as far as the 58th degree of longitude. The city of Astrabad, the capital of the province, is situated on a bay of the Caspian.

A great part of the royal treasures of Persia have been deposited in this place. Near the city, the Russians are now concentrating their forces, either to watch the movements of the British in Cabool, or for the purpose of taking possession of Khiva.

Khiva is a region formed by the great river Oxus before it falls in the Aral sea. The western coast of the Aral is eighty miles from the eastern coast of the Caspian. Khiva lies about 200 miles northwest of the city of Bohkara. The inhabited part is 200 miles from north to south, and 100 from east to west. It is a fertile principality, surrounded on all sides by the desert.

In 1819, the Russians made an unsuccessful attempt to open a road between the Caspian and Khiva.

The affairs of this province have excited considerable attention in the Russian cabinet for many years. In the time of Peter the Great, a Russian Prince, who was sent with a party in search of the gold dust which was supposed to be on the banks of the Oxus, was killed, and his skin made into a drum by the Tartars. Some hundreds of Russians are now in a state of object slavery in Khiva.

There is great hostility to Russia in the minds of the people, and it would be dangerous to appear in the character of a Russian in the country.

Besides, Russia would not be at all disposed to gain possession of the Aral sea, and of the mouth of the Oxus, and thus find a road open to the fertile countries south, even to the borders of Tibet and China.

PENNSYLVANIA.

At Salem, the general cry of the church is "O Lord, revive thy work." A deep and solemn interest pervades the congregation when the word is preached, and deep interest is felt by the people.

NEW YORK.

The German congregation in the city has manifested an increasing interest in religion during the past year, and for some months God's word has been significantly blessed, and the number of attendants at the church, and at prayer-meetings greatly increased.

Many have been convinced of sin, and many have been brought from death to life. This congregation asks no further aid from the Society, and tenders the warmest thanks for past assistance.

Syracuse.—About 40 German families reside here—and missionary labors were commenced among them, about fifteen months ago. Religion was then at a low ebb—as they had for several years had no instruction in their own language, and ill understood English. About 50 families now belong to the congregation, and a growing interest is felt in religious things. Eight hopeful conversions have occurred, and some of the young people are inquiring.

Amount of collections acknowledged by the Parent

2. That Russia should be constantly engaged in petty hostilities with her refractory and predatory neighbors in Asia, may well be expected. But these attempts ought not to be ascribed altogether to a desire for political aggrandizement. One of the inseparable evils of a large territory and of an extensive frontier, without geographical limits, is the constant tendency to augmentation. In order to defend what is already gained, new conquests must be secured. Russia may with good title of right, clause the mountainers of the Caucasus, and for their resistance reduce them to subjection, as England may punish and subdue the native, independent people of Hindooostan.

3. The Russian empire is already large enough.

Those who imagine that Nicholas contemplates the acquisition and the incorporation with his vast territories of such a country as India, must believe him to be insane. It is morally impossible that, if such an empire could be put together, it could subsist for a year. If it did not fall in pieces by its own weight, the jealousy of other States would provoke a crusade against it. There is now some homogeneity in the Russian empire, which would be lost with the acquisition of India.

4. If Russia should seriously undertake the subjugation of India, it would be an enterprise beset with perils and difficulties, and would be followed with immense sacrifices. The climate of the countries, through which an invading army must march, the want of supplies, the mode of warfare practised by the inhabitants living on mountains and along narrow defiles, to say nothing of the opposition which would be made by disciplined British armies, would throw every species of impediment in the way of an invading force, which would be all but insuperable.

HOME MISSIONS.

[Notices from the "Home Missionary" for April.]

IOWA.

It is supposed that the population of this Territory has more than doubled since its organization in 1838, and now amounts to 50,000.

Importance of early effort. Whenever a good congregation can be formed, the order of the Sabbath maintained, Sabbath schools established, and the majority of the people brought under a correct influence, great good is done, both directly and indirectly. Such a congregation becomes like some lone tree on the prairie, the object of universal observation, and contributes to form the character of other infant communities.

MISSOURI.

Mr. Wright has gathered and organized a church in Mexico, consisting of five families. They were before as sheep having no shepherd.

In another neighborhood 16 miles west of Paris, are six Presbyterian families, among whom a church will soon be organized under favorable auspices, though prospectively heretofore have been dark and gloomy.

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April 3, 1840.

BOSTON RECORDER.

at command, and had we the proposal. But we command it, and all in whose way it shall stand a happy combination of all, though from the treasures of our hearts, which will give our readers the whole.

GODS, pp. 8. For the *Ledge*.

Foster, Lowell, Mass.

pressive and solemn appeal, to the

souls of the Christian, in behalf of

those who bear God's image, and

powers of man, is yet done.

A weight of slavery to the soul,

and the miseries of ignorance and

sorrows, as easily as possible.

A

Bible Agent is wanted for Texas, who is 1.

Catholic in his religious views and feelings; 2. Able

to content himself with any fare, and style of living;

3. A working man—not indolent, but always up and doing; 4. Courageous—not daunted by storms, nor

creeks, nor rivers; 5. Of stern and genuine Bible integrity. So says one acquainted with the country. What is in reserve for us, we know not. Let us make the most of present mercies, and do with our might present duties.

REVIVALS.

BOSTON.—The gracious work which the Lord is carrying on among us, appears to be increasing in interest and power every day. We entreat from all who love Zion, both their thanksgiving and their prayers; that they may bless the Lord for his goodness, and supplicate the continuance of this blessing, till this whole city shall be converted unto him.

In several of the Baptist Congregations in this City, we learn there have been recently numerous cases of conversion, discussed with the author is distinguished, is derived

It is the blessedness of the man—and cause to approach salvation well in his course—and be a witness of his house. The division in its treatment expository—but yet as far as the case would admissions of a clear and discriminating evangelical spirit, are such as from a man of New England as in the old school Presbyterians.

MAGAZINE. Conducted by E. No. 32, pp. 16. See *Patriot*, books, price \$3. Boston; G. F. & R. Raw.

of the existence of this Magazine, in the *Musical Visitor*.

Its subscription list is small,—to its high price it is owing article of the present No. in the *Academy of Music*, authors, and success. Few of

are aware of the influence (also) of this Academy, in the growth of the land.

ITALIA. By Isaac Fitzgerald, Whipple and Damerell, 12mo. £1.50. A polish for modern poetry. To numerous class of aspirants to tend against metre, rhyme, &c., the majority of verse-writers to think that words are the thing and the third thing, necessary poet. Far from understanding at least as much meaning and that, in fact, a genuine poet is and they appear to imagine that he is all that makes poetry. The 17th century would be the muse of the 19th.

ever, are made without reference to us; which is indeed, in many my exception to most modes the author appears to have exact in the selection of words, &c., &c.

The Congregation of the Rev. Mr. Waterbury, Hudson, N. Y., there is an extensive work of grace. The Pastor and Church has resolved to visit every family in the society, and converse with them particularly about their spiritual interests.

In the *Western Reserve* (northern part of Ohio) and Michigan, God is making displays of his power and grace in building up Zion.

There is a revival of religion in *Dickinson College*, Pa., and *Angela College*, Ky. In the former, the greater part of the students are indulging the hope of

New York.—The Philadelphia Observer states that more than four hundred inquirers have attended Rev. Dr. Patton's church.

TROY.—An extract of a letter published in the Christian Watchman, gives the cheering intelligence that the work is still progressing with power in that city. The first Sabbath in March, there were between 70 and 80 added to the Baptist church.

ASHFORD, Ct.—The Congregationalists says, the people of Ashford are enjoying a great and precious revival of religion. God has wonderfully blessed the preaching of his word, especially on the Sabbath, and in answer to the prayers of his people. The work is still, solemn, and powerful."

NEW HAMPSHIRE.—The Editor of Zion's Herald states in Great Falls, not less than four hundred have been the subject of a recent revival. The same paper also mentions revivals in Strafford and Candia.

LODGEPORT.—Mr. Ladd writes to the Editor of the Christian Mirror, that the revival at Portsmouth seems to increase rather than diminish. The church is more ever awake to duty; and converts still multiply as "drops of morning dew."

MAINE.—The Christian Mirror says, the religious interest is extending in many places. In Oxford and Sanford, the work has commenced. In Prospect, it progresses with great power and solemnity, and the gathering has commenced. We sincerely hope the Lord will pour out his Spirit with such power as to check the *war spirit*, which prevails to such an extent in that state as to threaten to throw the whole country into a destructive and desolating war, and thus jeopardize the interests of Zion, and push back the enterprise of benevolence, to benefit the world, for the sake of a few paltry acres of land. We trust the voice of the Sabbath will be heard in the ears of the Lord of Sabbath, that he would mercifully avert this threatened calamity.

PRINCE EDWARD ISLAND.—Including three female schools in Charlotte Town, there are now 69 public schools in the Colony, beside the Central Academy and St. Andrew's College—making about 2,840 children, enjoying the blessings of education. The same spirit that aims at the advancement of the spiritual kingdom of Christ, directs its energies also to the enlargement and cultivation of mind, in all departments of society.

FOREIGN MISSIONS.—The American Board of Commissioners for Foreign Missions of Boston, with its auxiliaries of New York and Brooklyn, held a meeting in the Tabernacle, Broadway, N. Y. Sunday evening. It was numerously and respectfully attended. The meeting, after a very appropriate prayer and anthem, was addressed by the Secretary of the board, the Rev. Mr. Armstrong. Rev. Mr. Eli Smith, himself a missionary in Syria, most ardently addressed the assembly, and detailed a very happy and picturesque manner, the condition of the Christian religion in that country. The Rev. Mr. Kirk followed, and gave an impressive address respecting the vast benefits to mankind missions in general had produced.

BALTIMORE.—The additions to the churches in this city, as the fruits of the recent revival, are estimated in the *Lutheran Observer* at above three thousand, viz. To the Baptist churches, 323; Episcopalian, 256; Lutheran, 112; Presbyterian, (not including Mr. Breckinridge's church,) 120; German, Reformed, 115; Methodist, 2,175.

AN ARUNDEN CO. MD.—The revival is still in progress, in Rev. Thomas L. Hammer's congregation.

BARDSTOWN, KY.—We have before noticed the revival in this place. The Editor of the *Connexional Observer* says he understands that the Governor of the State, and several other influential persons are subjects of the work. We hope this is true. The conversion of our public men, as well as of the people who elevate them to office, is ardently to be desired, as the only effective remedy for existing public evils.

COLUMBIA CO. BIBLE SOCIETY, N. Y.—In that Co. may be found.

It is ascertained that in our families are destitute. This is a strong argument in favor of emigration setting in from this country.

THE CANTAHOGA BIBLE SOCIETY has been formed at Utica, and is ordered to attempt the supply of bibles, schools, and soldiers; the members of the Board are unanimous in their opinion that the services of the Society will be of great efficiency for their objects.

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THE NEW MILITIA LAW.—We are indebted to the *Salem Gazette* for the following synopsis of the Militia Law, as passed by the Legislature, at its recent session.

The bill provides for the enrolment of every able-bodied white citizen, between the age of 18 and 45 years.

It is made the duty of the Assessors to prepare a

adopted for the re-examination and re-supply of the whole country?

THE TEXAS BIBLE SOCIETY held its first anniversary at Austin, Dec. 22, 1839. \$375 were subscribed, and most of it paid on the spot. Hon. D. G. Burnett, President. It is earnestly to be hoped that *Texas* may be thoroughly supplied with Bibles and evangelical ministers, as early as possible.

A Bible Agent is wanted for Texas, who is 1. Catholic in his religious views and feelings; 2. Able to content himself with any fare, and style of living; 3. A working man—not indolent, but always up and doing; 4. Courageous—not daunted by storms, nor creeks, nor rivers; 5. Of stern and genuine Bible integrity. So says one acquainted with the country. What is in reserve for us, we know not. Let us make the most of present mercies, and do with our might present duties.

ITEMS.

A Correspondent of the *Halifax Guardian* strongly urges the establishment of a Theological Seminary or Professorship in Nova Scotia, as the only means of supplying the vacant churches with pastors. It is not doubted that pious and active young men, natives of the province, would soon come forward, eager to qualify themselves for becoming laborers in the vineyard. Hitherto, the only dependence for a supply of ministers has been on the parent country.

The clergy of the British provinces are turning their attention to the subject of the sanctification of the Sabbath. A new thing under the sun—a monthly Gallic magazine has been started by a bookselling Co. Arcade, Scotland. Many thousands in Scotland understand no other language.

A spirited Temperance meeting was held, on Saturday last, a gentleman stated that he had received intelligence of a powerful revival having commenced in the towns of Dover, Rochester and Durham, in New Hampshire. In the latter place several persons, who had been addicted to habits of intemperance, have been reformed, and are using their influence to promote the cause of Temperance. Several, if not all of the dram shops, have been closed—and such was the influence of the *Age of Reason* that the *Advertiser of the Times* has written to the editor of the *Advertiser* to inform him that the work of grace is advancing well in his course—and be a witness of his house. The division in its treatment expository—but yet as far as the case would admissions of a clear and discriminating evangelical spirit, are such as from a man of New England as in the old school Presbyterians.

At the morning prayer meeting, on Saturday last, a gentleman stated that he had received intelligence of a powerful revival having commenced in the towns of Dover, Rochester and Durham, in New Hampshire. In the latter place several persons, who had been addicted to habits of intemperance, have been reformed, and are using their influence to promote the cause of Temperance. Several, if not all of the dram shops, have been closed—and such was the influence of the *Age of Reason* that the *Advertiser of the Times* has written to the editor of the *Advertiser* to inform him that the work of grace is advancing well in his course—and be a witness of his house.

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"We humbly and ardently pray for the blessing of Almighty God to attend the efforts made in the behalf of the glorious cause, remembering that all success must come from Him, and that all honor is due to his name."

LOWELL.—A letter to the editor of the *Christian Watchman* informs us that the work of grace is advancing well in Lowell. We hope some friend in that city will soon give us more particular information.

From recent intelligence, received by a Clergyman in this city, we gather the following items:

In the Rev. Mr. Young's Congregation of Dover, N. H. more than 60 are indulging a hope of salvation in the present revival.

In the Congregation of the Rev. Mr. Waterbury, Hudson, N. Y., there is an extensive work of grace. The Pastor and Church has resolved to visit every family in the society, and converse with them particularly about their spiritual interests.

In the *Western Reserve* (northern part of Ohio) and Michigan, God is making displays of his power and grace in building up Zion.

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There is a revival of religion in *Dickinson College*, Pa., and *Angela College*, Ky. In the former, the greater part of the students are indulging the hope of

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Poetry.

OPHUM.

By WILLIAM B. TAFFAN.
At a recent methodist temperance meeting held in New York, Dr. Taffan presented statistics, by which it appears, that there are at least between 3,000 and 5,000 persons in the city of New York, who habitually use Ophum in substance, or some of its preparations.—*N. Y. Evangelist*, March 7, 1840.

Praise not here, ye generous men;
One is vanquished, yet the foe,
Hirer-headed, lives again;—
Despise again the righteous blow!—
Though a thousand stills are dumb,
Though ten thousand are reclaimed,
Though the advocate of Rum
Sinks from truth, convinced, ashamed,—
Though the weeping, joyful wife,
To her woman's love hath press'd
Him, the dead, restored to life;—
Though the poor man's home is blst,—
Though around the rich man's hoard
Tempting cups no longer shine,
Whence, in ceaseless streams, are poured,
Sparkling and deceiving wine,—
Yet the labor is not done;
Up! and toil, and pray, and plan:
From the regions of the sun,
From the sultry Musselin,
Comes the deleterious drug,
Sulpher than the Ups tree;
Deadlier than the murderous Gun,
Famine, Fire and Slaughter be.
Shall we extirpate the thief,
That beguiles us with a dream,
Causing earth's retreat of grief
Folly's paradise to seem?
To our freinds joys admit
One that surely poisons bliss?—
Clasp a serpent of the pit,
Feel his sting, and hear his hiss?
We, of many a glorious hill,
Sacred valley, stream and plain,
Mekly own a Master's will;—
Who the Ottomans hath slain?

We, of that delivered land,
Which, for Temperance, rose as one,
When her millions took in hand
Effort, and the work was done?
Let the heathen teach us! let
Patriotic, fearless law!—
Shows him where in man is met,
Man-destruying, fatal sin,
See his nation vexed and sold
By the followers of Christ?—
Mind, the dute of British gold;—
Mind, unpurchased and unpriced.
—Mind is every where the same;
Mind, below, has never tried,
Will at length assert its claim;—
Mind, alone, proceeds from God.—
China from her shamer wakes!—
(British Christians freely scoff)
China, strong in virtue, breaks
Hell's internal letter off.
Which the "Christian" nation, say,—
She that shackles give for gain,
Or the land that doth obey?
Virius's call to snap the chain?
Sound the trumpet! sound alarm!
Who, that dog's tyrant's grave,
Will subdued by sensual charm,
Be another's viler slave?

Boston, March 19, 1840.

Things, a tribe of murderers lately discovered in India.
A noble-minded pagan who has succeeded in banishing this destroyer from his country.

Why do Christians bring us opium, and bring it directly?—One why do Christians bring us opium, and bring it directly?—One who has promised my son, raised my brother, and well nigh led me to beggar my wife and children; you cannot wish me well,—your religion cannot be better than mine. Go first and prosecute your own cause, and then I will tell you what these nefarious traits are, and then I will listen to your instructions on the subject of Christianity.—*Remonstrance of a Chinese*.

The opium trade is the child of the East India Company's power, and the instrument of their policy of conquest, wealth, and unlimited power, to force it to its present height; and they have prostituted the means of government to an unlawful end.

Cause of Freedom.

A SLAVEHOLDER CONVINCED.

The Cincinnati Philanthropist, of March 3, contains an interesting Address delivered before the "Ladies Anti-Slavery Society of Cincinnati," by Rev. William Henry Brisbane, formerly a slaveholder, and Editor of a religious paper in Charleston, S. C. The following narrative of the exercise of his mind, on the subject of slaveholding, will be interesting and instructive to Northern Christians, because it gives us an insight into the conscientious slaveholder's "inner man."

It will, also, lead to the exercise of sympathy towards Southern Christians, who are under the influence of a wrong education. It will also show the importance of seeking, by kind and conciliatory means, to address ourselves to their consciences.

Let every one who is convinced of the iniquity of the system, if he has friends at the South, write *private letters*, placing the subject kindly before them, and in its true light, seeking to rend the veil of prejudice and education which obscures their vision. Mr. Brisbane says,

Instructed from my earliest childhood to regard as my inferiors, all who belong to the same race of Africa, and being in bonds myself to that unshamed prejudice which presumes the black man was designed by God to be the white man's slave, it was not until the year 1833 (Nov. 8th) when I was 27 years of age, that my attention was drawn to the subject of American Slavery. A number of an Anti-Slavery pamphlet was put into my hands; at first I threw it from me with disdain; but after a few hours, to gratify curiosity, I condescended to give it perusal. The object of the pamphlet was to show, that the doctrines of Mr. Calhoun, applied to the colored people in bondage, were of equal force as when brought in defense of the white man's rights. I had imbibed the political principles of this distinguished statesman; but I now felt the force of his arguments as applied where I had never anticipated their application. It was an entirely new thought to me, and feeling the religious obligation to have regard to the interests and rights of my fellow man as well as my own, I trembled at the prospect of having to diminish my means of support by yielding to my convictions of duty. Yet I was on the point of proclaiming freedom at once to all on my plantation; but a second thought directed me to the Bible as the proper source from which to learn my obligations and my duty. A few hours' examination, with a mind unconsciously warped by interest, and blinded by prejudice, brought me to the conclusion that the Bible taught that man has a right to hold his fellow man as property. It was easy for me in my circumstances to perceive, that Canaan's curse was God's charter to Shem's and Japhet's posterity to make African their slaves. It was easy to regard Abraham as the prototype of an American slaveholder. It was easy to understand the tenth commandment—the security of his neighbor. It was easy to consider the servitude under the Mosaic law as scarcely analogous to that in which I held my own slaves. It was easy to pervert the New Testament precepts to servants, of submission to masters, to the extent of regard for the interests of those servants, into a right on the part of one to retain the other in bondage. In a word, it was easy for one who wished it so, to find in the Bible a sanction for American Slavery. And I became readily convinced that Abolitionists were fanatics, and that Abolitionists were deserving the execration of the American people, and the indignation of Almighty God. I wrote in vindication of slavery to prove that the Bible sanctioned it. My Essays were published in

the Charleston Mercury with commendation, and I rejoiced that the light of truth had failed so brightly on my vision. On the first of January, 1835, I commenced editing a religious paper in Charleston, S. C. In this paper I honestly expressed my convictions in favor of slavery, and zealously defended the institution whenever I had a suitable opportunity. I read but little on the other side of the question, for it was regarded unsafe in that community to receive abolition documents, and in addition to this, as I myself conceived, necessary precaution, I felt so satisfied that my own views were incontrovertible, that I sought not for anti-slavery information. I thought I had light enough, and felt secure in my own interpretation of the Scriptures. Some few of the papers with which I exchanged did venture occasionally to call our attention to the subject, but without much attempt at argument or reason.—Feeling themselves dependent upon patronage for support, they were cautious how they touched so delicate a subject, and I reposed with much quietude on the infidelity of my own conclusions. But in the same year, I received a paper containing Dr. Wayland's chapter on Personal Liberty, an extract from his Elements of Moral Science just then published. This produced a powerful effect on my feelings, and I began to doubt the correctness of the views I had been entertaining. I thought, however, after reading the article a second time, that I had detected its errors, and I sat down to write something in reply. After writing three pages on human rights, I found my own argument leading to such anti-republican conclusions as to startle myself. I then made a second effort at reply, but was, despite of myself, compelled to modify my views of slavery.—I saw that I must either give up my republican principles or admit that slavery in its origin was unjust, and that if freedom be a good, slavery is an evil; yet as far as I could see, I could be blamed for the bondage of my slaves, insomuch as they were slaves before they came into my possession. I had an apprehension that those born on my place were made slaves by myself, but I was inclined to think that the responsibility could not rest on me, or was only acting in agreement with the laws of the country. To my mind, too, the Bible seemed to justify the practice of slavery, although its principles might be opposed to the principles of slavery. I was greatly troubled to read Dr. Wayland's treatise about seven times over. I found in Rees' Cyclopaedia some thoughts on the subject, I was anxious, exceedingly anxious, to have the subject fully before me; but I dared not have in my house any abolition publications, and so had but a poor opportunity to find materials to work against my interest and my prejudices. With these, all was doubt—I could arrive at no definite conclusion. I saw clearly that slavery and republicanism were not consistent; but I thought slavery was justifiable on the ground of necessity. Our fathers had fixed it upon us—it was afterwards into the policy of the country and a general emancipation, I found, would be ruinous. Many would be reduced to poverty by it. Then occurred to me that, if necessity was the law by which it must be justified, that law would not apply to myself, since I could grant freedom to those I had, and then not be reduced to want. On the whole, I was in such a state of doubt that I felt it my duty to choose the safe side, and since I had a perfect right to liberate my slaves, but thought it at least possible that slavery was sinful, I made up my mind to offer to my slaves the liberty to go either to Liberia or any free State they might choose. I made them the proposal distinctly, fully and honestly; but what could the poor creatures do? They had no knowledge of other countries, they knew not to what they might be reduced in a strange land, and I could give them no satisfactory information, for I was not possessed of it myself. They had been accustomed to regard me as a kind master, and they preferred to be among the connexions they had formed in the neighborhood. They therefore chose to remain where they were, and to work in my service. I dismissed my overseer, and left my plantation to their almost entire control, determined to supply them with what they needed, in proportion to the proceeds of the crops they made.

No sooner did I take this step, than I became the object of calumny and abuse. Although I had broken no law of the State; had interfered with no man's privilege; had not urged my troubles upon any one; and was doing no more than a conscientious man was obliged to do; I was, nevertheless, so threatened and vilified, that it was a question whether I ought not at once to leave the country for my personal safety. That was not an abolitionist was made evident, by the continued vindication of the system of slavery in the paper I was editing in Charleston; for although I had given up the defence of slavery in the abstract, yet I still apologized for it on the ground of *necessity*; and my course with regard to my slaves was my own private affair. But,

Rumor was the messenger of defamation;

and every thing was greatly exaggerated as I made increased its publicity—yet even then, I had such an opinion of the abolitionists that I would rather have been called an assassin than an abolitionist.—But suspicions were strong against me, and an effort was made by Christians to take advantage from my paper, because I would no longer say that slavery was right in itself, and ought to be supported. A minister of the gospel, of my own denomination, and one of the most respected in that region of country, expressed it as his opinion that my paper ought not to be supported.—He became so excited in conversation with me, that he was not in a state of mind to understand what my real sentiments were—yet this minister was my personal friend, for whom I still have the highest regard, and who, I am sure, did not feel conscious how he was affected by prejudice and self-interest. It became every where rumored that I was an abolitionist; it was reported that for my incendiary movements, I was arrested and confined in Barnwell jail. Twice did I receive intelligence of the determination to tar and feather me. Members of churches would walk out as soon as I rose in the pulpit to preach. I was informed that in Barnwell District, it was a subject of contention whether I should not be kept from their pulpits. Nor was the persecution confined to myself; the appeals to my feelings, and blunted by prejudice, brought me to the conclusion that the Bible taught that man has a right to hold his fellow man as property. It was easy to consider the servitude under the Mosaic law as scarcely analogous to that in which I held my own slaves. It was easy to pervert the New Testament precepts to servants, of submission to masters, to the extent of regard for the interests of those servants, into a right on the part of one to retain the other in bondage. In a word, it was easy for one who wished it so, to find in the Bible a sanction for American Slavery. And I became readily convinced that Abolitionists were fanatics, and that Abolitionists were deserving the execration of the American people, and the indignation of Almighty God. I wrote in vindication of slavery to prove that the Bible sanctioned it. My Essays were published in

and a sin.—I gave up my paper; I retired from all public associations and kept as private as possible until my persecutors were silenced, and defamation had ceased. In the meantime, I had nothing to read on the subject of slavery, and my mind, though not satisfied, was quiet. Finally the time came, when from my standing as a minister, and my position in my own denomination, I had the strongest personal inducements to remain at the South. It was then that I took the opportunity of coming to this State.—But before I came, the question must be settled, what shall I do with my slaves? I dared not attempt their freedom under the circumstances of the case. I could not with safety to themselves leave them without a protector; I was offered the market price for them in cash. This I refused, because I knew not where they were to go. I then proposed to my brother-in-law, to let him have them on a credit of seven years, at somewhere about \$200 each, than I had been offered for them in cash. They had connexions among his slaves, and it suited them best to belong to him. I did this under the conscientious impression, that it was the best plan which the circumstances of the case allowed me to adopt; and retaining three of my slaves, I came to this State.—I came, with my prejudices strong against the Abolition Society, and these prejudices were increased by the movements of a few unwise members of that Society, the temper and spirit of whose minds, are enough to do injury to any cause. But, I determined to give the abolitionists a hearing—to investigate their principles, and to satisfy myself on the subject of slavery. I accordingly subscribed for the Philanthropist, although I almost felt like polluting my fingers whenever I touched it. Weld's Bible Argument I examined—it vexed me, because its style seemed to be the language of bitter passion, and I lost the argument in my anger with the author. I seized my pen with the hope I could reply to it, and wrote six pages of objections to the author's introduction, but when I came to dispose of his arguments, oh! my conscience! I found myself already convinced that he had truth on his side, that slavery was wrong, however I might be deceived by the burning eloquence of the writer. I could cavil, but I could no longer say that the Bible sanctioned slavery, and gave what I had written to the flames. I determined to emancipate fully the three slaves I retained; they were then worth not less than \$2,200.—Since that time, I have carefully investigated the proceedings of the Anti-Slavery Society, and the principles of their constitution, and have in my house any abolition publications, and so had but a poor opportunity to find materials to work against my interest and my prejudices. With these, all was doubt—I could arrive at no definite conclusion. I saw clearly that slavery and republicanism were not consistent; but I thought slavery was justifiable on the ground of necessity. Our fathers had fixed it upon us—it was afterwards into the policy of the country and a general emancipation, I found, would be ruinous. Many would be reduced to poverty by it. Then occurred to me that, if necessity was the law by which it must be justified, that law would not apply to myself, since I could grant freedom to those I had, and then not be reduced to want. On the whole, I was in such a state of doubt that I felt it my duty to choose the safe side, and since I had a perfect right to liberate my slaves, but thought it at least possible that slavery was sinful, I made up my mind to offer to my slaves the liberty to go either to Liberia or any free State they might choose. I made them the proposal distinctly, fully and honestly; but what could the poor creatures do? They had no knowledge of other countries, they knew not to what they might be reduced in a strange land, and I could give them no satisfactory information, for I was not possessed of it myself. They had been accustomed to regard me as a kind master, and they preferred to be among the connexions they had formed in the neighborhood. They therefore chose to remain where they were, and to work in my service. I dismissed my overseer, and left my plantation to their almost entire control, determined to supply them with what they needed, in proportion to the proceeds of the crops they made.

Satisfied that slavery is a wrong to man and a sin against God, on my late visit to the South, I proposed to the gentleman to whom I sold out to recompense, but he declined it. (The sale amounted to about \$10,000.) After I returned, I wrote him a letter of which the following is an exact copy:

"Cincinatti, Ohio, Jan. 4th, 1840.

"DEAR EDWARD.—I have a proposition to do, whose State laws forbid the emancipation of his slaves. I answer, that he who becomes convinced that slavery is a wrong to man and a sin against God, will soon find out how to get rid of it, and clear himself of further guilt. Whilst there are free States in this Union, there will be room enough for conscientious Christians to find a home, where, with reasonable wages, their servants may still labor for their support. But if this cannot be done, then let them do what they can where they are, towards ameliorating the condition of their slaves, by paying them reasonable wages, and allowing them as much as possible the privileges of free men, and so leaving it in their wills that their heirs shall rather be the guardians than the masters of these slaves. Let them, too, use all their influence to have the law repealed that forbids manumission, and all other laws that allow one man to regard another as a chattel and a thing. Let me now plead necessity in excuse for slaveholding, so long as he has not made every effort to raise from the dust the poor slave whose rights he has so long been trampling beneath his feet. God does not require impossibilities, but he does require to get rid according to that which man hath—and let no man console himself with the hope that because the laws of this State sustain oppression, he is not individually responsible for their support of those laws. In this country we are responsible, and not in the condition of those Christians who themselves being subject to the Roman power, had no power to control the civil institutions of the Roman Empire. Every free citizen here is a part of the sovereignty of his State and its influence and his vote help to make and to defend laws. And let Christians in the Southern States exert that influence against slavery which they now use in its favor, and the days of slavery are numbered. And that they may be compelled to use this influence, let Christians here in the free States do what in charity to their brethren they ought to do, towards convincing the South that slavery ought to be abolished. If it must continue, let the responsibility rest upon those who conscienties allow them to uphold it. But I cannot stand by to clear my skirts entirely of the responsibility of slavery rest upon them, if they slaves I have been able to emancipate, and to whom I have given for gain, or the land that doth obey? Virtue's call to snap the chain? Sound the trumpet! sound alarm! Who, that dog's tyrant's grave, Will subdued by sensual charm, Be another's viler slave?"

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